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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints. . . . till we all come in the unity of the faith, . . . unto a perfect man" (EPH. 4:11-13).

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"MORMONISM" THE EVERLASTING GOSPEL.

ELDER ORSON F. WHITNEY.

(*Concluded from page 469*).

THERE is another judgment spoken of in the Apocalypse, the great and final judgment, when death and hell shall deliver up their dead. They who receive the Gospel and die in the Lord shall come forth in the first resurrection, to reign with Christ during the Millennium or thousand years of peace. Meanwhile they rest from their labors in the Spirit World. But at the end of the thousand years, "the dead, small and great," risen from their graves, will stand before the Great White Throne to be judged for the deeds done in the body. John saw all this in his vision on Patmos. He saw that every man would be judged according to his works. And what could be more just, more righteous, more reasonable than such a judgment? This was not John's doctrine alone. It is the doctrine of Jesus Christ. And yet, only a few centuries after the Savior's death, some of His professed followers departed from it and conjured up notions of their own, that were no more like the doctrines of Christ than hell is like heaven. For instance, they taught that men were predestined to be saved or predestined to be damned, regardless of any good or evil done by them. So said the ministers and theologians. But John the Apostle had said that all men would be judged according to their works.

In the thirteenth century a great Italian poet, the immortal Dante, produced a wonderful work entitled *La Divina Comedia*—in English, *The Divine Comedy*. Comedy did not mean in those days what it means now, for this is a very serious poem. In one section of it, the "Inferno" or "Hell," the poet represents himself passing through the infernal regions, chaperoned by a spirit

guide. In the first circle of the infernal depths—a place called "Limbo," containing the spirits of unbaptized children and of those virtuous men and women who lived before the birth of the Savior—they come upon such men as Virgil, the Roman poet—Dante's model—Plato and Aristotle, the Greek philosophers, and others of that class, and the guide says:

> "Inquirest thou not what spirits
> Are these, which thou beholdest? Ere thou pass
> Farther, I would thou know, that these of sin
> Were blameless; and if aught they merited
> It profits not, since baptism was not theirs,
> The portal to thy faith. If they before
> The Gospel lived, they served not God aright;
> And among such am I. For these defects,
> And for no other evil, we are lost;
> Only so far afflicted that we live
> Desiring without hope."

And this was all that Christian theology of the thirteenth century could say for such worthies as these, the best and brightest spirits of their times—blameless, and yet in hell, "desiring without hope," because they had never belonged to the Christian church, a church that did not then exist. That is man's doctrine, not God's. Divine justice will not hold men accountable for opportunities that they never possessed. There is no such thing as a man predestined to be saved, or predestined to be damned, regardless of any good or evil that he may have done. Men have their agency; they are free to choose good or evil, right or wrong; otherwise they could not justly be held responsible for their acts.

The Savior said: "In my Father's house there are many mansions. . . . I go to prepare a place for you, that where I am there ye may be also." To whom was He speaking—to all the world? No, but to His faithful disciples, those who had taken up the cross to follow Him through good and evil report. He was speaking to those who had faith in God, who had repented of their sins, who had gone down into the waters of baptism and had been immersed and brought forth in the similitude of His burial and resurrection, who had thus had their sins remitted, washed away, that they might be worthy to receive the gift of the Holy Ghost, which makes manifest the things of God, past, present and future. He was speaking to them. They were the ones who were with Him, and for whom He was going "to prepare a place." But that place was only one of the "many mansions" to which He referred. Paul, the Apostle, declares that "there are bodies celestial and bodies terrestrial," that there is "a glory of the moon and a glory of the stars; and as one star differs from another star in glory, so also is the resurrection of the dead." That also is Christ's doctrine—that is what He meant

when He said: "In my Father's house there are many mansions."

There is a glory of the sun, and a glory of the moon, and a glory of the stars. This truth was reaffirmed by the Prophet Joseph Smith, who amplified it far beyond the scope of Paul's brief mention. Joseph Smith and Sidney Rigdon, "in the spirit" on the 16th of February, 1832, had a great and wonderful vision, outlining the eternal destiny of the human race. They saw the celestial kingdom; they saw the terrestrial kingdom; they saw the telestial kingdom—the three great glories of eternity. And they also saw kingdoms that were not kingdoms of glory. All men—all but a certain few—were to have a place in these kingdoms, according to the law governing each—the law they elected to obey. They were to be judged according to their works, and be rewarded according to their merits. The glorified planets are God's kingdoms, and every kingdom has a law given, and a man, before he can enter into any of them, must obey the law pertaining to that kingdom. He who will not obey any law, is not mete for a kingdom of glory, and must "remain filthy still."

Who are they that inherit the highest glory, the celestial kingdom of God, the very presence of the Father, the Son and the Holy Ghost? These are they, says the vision in substance, who receive the Gospel here, and are baptized after the manner of Christ's burial, being born of water and of the Spirit, and by obedience to the law of Christ made worthy to inherit the celestial kingdom. They are the Church of the Firstborn, into whose hands are given all things, and they are Christ's as Christ is God's.

And who are they that inherit terrestrial glory, which differs from the celestial, as the moon differs from the sun? I do not mean to say that the sun is the celestial kingdom or the moon the terrestrial kingdom; these are only similitudes. The sun is the brightest luminary that we behold, and the celestial kingdom is compared to it—that is all. In the midst of celestial glory the sun would cease to shine. This is evident from the Prophet Joseph's account of his first vision—the vision of the Father and the Son. The glory in which they appeared was "above the brightness of the sun"—a glory to "defy all description." But the sun is the symbol of celestial glory, as the moon is the symbol of terrestrial glory; and the inheritors of the terrestrial kingdom differ in glory from those of the celestial, as the moon differs from the sun. But why are they there? It is because they refused to accept the Gospel here. They "afterwards received it." What!—afterwards? Yes, there is hope for the dead, or the departed—for they are no more dead than we are. There is hope even for the damned if they will repent, and repentance is possible even in the depths of hell. For this reason the Gospel

is preached there—to "the spirits in prison." Terrestrial beings are they who receive not the Gospel in the flesh, but later receive it in the spirit world. These are they who are not valiant for Christ, wherefore they win not the crown over the kingdom of God and they differ from the inhabitants of the celestial world as the moon differs from the sun.

And who are the inhabitants of the telestial world? This is the most astounding part of it all. "These are they who are cast down to hell," where they suffer for their sins and are purged of their iniquities. But, having paid their debt to justice—and what more can be demanded?—mercy claims her own, and they are liberated and ushered forth into a freedom and a glory greater than the finite mind can comprehend. "And they shall be servants of the Most High"—innumerable as the stars of heaven or as the sands upon the seashore—"servants of the Most High," but where God and Christ dwell they can not come, worlds without end. But they can be saved. They will be judged according to their works and receive according to their capacity to receive and they differ from the inhabitants of the terrestrial world as the twinkling stars differ from the moon.

All men—all but a few—will be saved in some degree of glory by this grand redemption system, nicknamed "Mormonism," but in reality the Everlasting Gospel, "The power of God unto salvation."

And who are the few that can not be saved, that can not share in any of these glories? They are they who have received all the knowledge and all the power necessary to exalt them to the highest degree of glory. They have obeyed the Gospel. They have held the Priesthood, have tasted of the powers of the world to come; and then have thrown it away as a thing of naught. They sin against the Holy Ghost—against light and knowledge. They deny the Son of God, after the Father has revealed Him. Wherefore, He saves all but them. They can not be forgiven, because they can not repent, having sinned away the power of repentance. Yes, there is such a thing as that; and when one can not repent he can not be saved, all salvation being based upon repentance. When men can not repent there is no hope for them. It is impossible to redeem them. They become sons of perdition. God would forgive them if He could. But they can not repent and that makes their case hopeless. They are the only ones who will not see salvation in the due time of the Lord, the only ones on whom the second death shall have any power.

Joseph the Prophet had another great vision, later in life, when he thought the last word had been spoken upon this mighty theme. He saw the celestial kingdom, and beheld little children there—those whom Christian theology condemned to eternal torment because they had not been baptized; he saw them in celestial glory, for infant innocence needs no baptism, and none

is required in their case. He also beheld his brother Alvin, who had died before the Church was organized, before the Gospel came—beheld him in celestial glory. Alvin Smith was just as good a man as Joseph Smith or Hyrum Smith; but he had not been baptized. Yet Joseph saw him in that exalted state, and he marveled over it. It astounded him, because he supposed that what had previously been revealed to him was the final utterance—namely, that men must be baptized here, or they can not belong to the Church of the Firstborn, can not enter into the celestial kingdom. Then a voice fell from heaven saying: "All those who would have received the gospel had they been permitted to tarry, are heirs of the celestial kingdom; . . . For I, the Lord, judge all men by their works and by the desires of their hearts."

There it is. Men are judged according to their desires, and their deeds show what their desires really are. God will never hold men accountable for opportunities that did not come to them. He will never blame one man for what was done or left undone by another, and He will give to all the opportunity to embrace the Gospel before He brings them into judgment for rejecting it. That is justice, that is truth, that is God's doctrine, and the false doctrines of men crumble before it, like the walls of Jericho at the blowing of the ram's horns.

One phase of this great latter-day work is the building of temples to the Most High. Why do the Saints do this? Because the Lord requires it of them. The keys of Elijah have been restored—they were among the keys conferred upon Joseph the Prophet, and the turning of the hearts of the children to the fathers, and the hearts of the fathers to the children has begun—the children on earth looking back to their ancestors, the fathers in heaven yearning over their offsprings; for neither can be made perfect without the other. This is why the Saints build temples, and in them perform baptisms and other sacred ordinances for the spiritual welfare of the departed. The Gospel is preached in the spirit world, and those who have faith and repent there, can profit by the work done for them here. There is hope for such men as Virgil, Aristotle and Plato. They will never be condemned for not obeying a law that was not given to them. They will be judged only for the light that shone upon them, and they can be saved and glorified upon the same principles as that foreshown in the case of Alvin Smith—the principle of vicarious work done by the living in behalf of the dead. The Saints build temples for this purpose, and are baptized and receive endowments for their kindred behind the veil, thus opening the doors of salvation to those who died without a knowledge of the truth and without even the opportunity to embrace it.

What I have said is a part of what the world terms "Mormonism"—a narrow religion, some say; a small thing, say others

equally uninformed. Narrow, forsooth! Then where will you find breadth? Where find justice, mercy, magnanimity, if not in a religion that saves the living, redeems the dead, rescues the damned, and glorifies all who repent? "Mormonism" a small thing? It's the biggest thing in the universe, and I testify to its truth in the name of Jesus Christ. Amen.

THE WORD OF POWER—"PEACE BE STILL!"

Dr. James E. Talmage.

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us" (John 1:1 and 14).

This sublime affirmation as to the antemortal Godship of Jesus Christ, recorded by John, is in strict harmony with the Father's declaration to Moses that the creation of the world had been wrought through His Son, Jesus Christ, whom He designates "*The Word of My Power.*"

There was and is irresistible omnipotence in the Voice of God. This is evidenced by Christ's miracle in stilling the tempest. You know the story. The Master and some of the disciples were afloat on the turbulent sea. It was night; and Jesus, after an arduous day of ministry, was asleep in the stern of the little vessel. The storm increased in fury, and the disciples were terror-stricken. In their extremity of fear they awakened the Lord, crying, "Master, carest thou not that we perish?" and "Lord, save us: we perish."

Then He arose; and out through the darkness of that fearsome night, into the roaring wind, over the storm-lashed sea, went the voice of the Lord, as He "*rebuked the wind, and said unto the sea, Peace be still. And the wind ceased, and there was a great calm.*" Turning to the disciples, He asked in tones of gentle yet unmistakable reproach: "Where is your faith?" and "How is it that ye have no faith?" Gratitude for rescue from what but a moment before had seemed impending death was superseded by amazement and fear. "*What manner of man is this,*" they asked one of another, "*that even the wind and the sea obey him?*"

Among the recorded miracles of Christ, none has elicited greater diversity in comment and in attempt at elucidation than has this instance of control over the forces of nature. Science ventures no explanation.

The Lord of earth, air and sea spake and was obeyed. He it was who, amidst the black chaos of creation's earliest stages, had commanded with immediate effect—Let there be light; Let there be a firmament in the midst of the waters; Let the dry land appear—and as He decreed so it was.

The dominion of the Creator over the created is real and absolute. A small part of that dominion has been committed to man, as the offspring of God, tabernacled in the very image of His Divine Father. But man exercises that delegated control through secondary agencies, and by means of complicated mechanism. Man's power over the objects of His own devising is limited.

It is in accordance with the curse evoked by Adam's fall, which came through transgression, that by the strain of his muscle, by the sweat of his brow, and by stress of his mind, shall man achieve. His word of command is but a sound-wave in the air, except it be followed by labor. Through the Spirit that emanates from the very Person of Deity, and which pervades all space, the command of God is immediately operative.

Not man alone, but also the earth and all the elemental forces pertaining thereto, came under the Adamic curse; and as the soil no longer brought forth only good and useful fruits, but gave of its substance to nurture thorns and thistles, so the several forces of nature ceased to be obedient to man as agencies subject to his direct command.

What we call natural forces—heat, light, electricity, chemical affinity—are but a few of the manifestations of eternal energy through which the Creator's purposes are subserved; and these few, man is able to direct and utilize only through mechanical contrivance and physical adjustment.

But the earth shall yet be "renewed and receive its paradisiacal glory," and then soil, water, air and the forces acting upon them shall directly respond to the command of glorified man as now they obey the word of the Creator.

The vital Spirit that emanates from God and is co-extensive with space may operate directly and with as positive effect upon inanimate things, and upon energy in its diverse manifestations, as upon organized intelligences, whether unembodied, mortal, or disembodied.

Thus, the Lord commanded demons and they obeyed Him. And thus, He may speak directly to the earth, the air, the sea, and be heard and obeyed, for the Divine immanence, which is the sum of all energy and power, operates throughout the universe.

That through faith, even mortal man may set in operation the forces that act upon matter has been explicitly declared by Jesus Christ: "*For verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove . . . and nothing shall be impossible unto you*" (Matt. 17:20).

DIFFICULTIES are God's errands; and when we are sent upon them we should esteem it a proof of God's confidence.—BEECHER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, JULY 31, 1924.

EDITORIAL:

SOCIAL ASPECTS OF THE GOSPEL.

A YOUNG man from Utah, a member of the Church of Jesus Christ of Latter-day Saints, was attending a university in the eastern United States. While there, he formed a casual acquaintance with a brilliant young man from Virginia. This Virginian was particularly noted for the excellent speeches he had prepared and delivered in the Public Speaking class of the university. It happened one day, that the instructor required that each member of the class give an extemporaneous address on an assigned subject. The young man from Utah, when called upon, responded without hesitation and acquitted himself most commendably. The man from Virginia, however—the acknowledged leader of the class—absolutely refused to respond. After the class period, he approached the Latter-day Saint with this question: "How on earth were you able to deliver such an excellent address without previous preparation? I could never think of getting up without notes. I must prepare my speeches in advance, yet you are able to deliver, extemporaneously, a brilliant discourse. How is it?"

The man from Utah replied: "I am a member of the Church of Jesus Christ of Latter-day Saints. In my Church we are taught to be minute-men. From my earliest recollections, I have participated in Church activities and have been called upon to respond before an audience. When but a youngster of six years, I bore my testimony in Sunday-school; as a twelve-year old youth, I presided over eleven other boys as president of a Deacon's quorum; in my "teens," I was a class leader in the Mutual Improvement classes; I visited, in company with an older person, the various members of my ward as a block-teacher, in which capacity I took my turn in praying and preaching in the homes of the Saints; I have been called by the bishop, at times quite unexpectedly, to deliver an address in the Sunday sacrament services. My Church teaches and encourages its members to become proficient in public speaking. It was, therefore, not at all difficult for me to stand up in that class and deliver an extemporaneous speech, for I have been doing that all my life."

The Gospel of Jesus Christ was rightly characterized by the Apostle Paul as "the power of God unto salvation." In the Church which professes to teach the true Gospel in this period of

the world's history, one would properly expect to find that "power of God unto salvation." And salvation in the Church of Christ does not mean only to be saved in the Kingdom of Heaven. To be saved in the Kingdom of Earth, at least while man is a citizen of that kingdom, is also important. Therefore, this plan of life, nicknamed by the world "Mormonism," but which is in reality the Gospel of Jesus Christ, provides a means of saving its members not only in the Kingdom of Heaven, but also in the Kingdom of Earth.

This latter may properly be termed the social aspect of the Church, and under it come those provisions which go to make for better manhood and better womanhood—for more efficient members of society. Of course, it goes without saying that a person who is an honorable citizen of the kingdom of God can not fail as a citizen of Earth, but there are so many "modernists," so-called, now-a-days, who are not much concerned about becoming partakers of God's grace in His heavenly kingdom, that a new appeal must be made for their benefit—an appeal which takes in the material world in which they live.

The organization of the Church of Christ is replete with opportunities for improving, in a social sense, the lot of its members. The success of this young man who was attending the eastern university illustrates the far-reaching effect of those things, though small in themselves, which the organization fosters to make a perfect man. It is not because Latter-day Saints are any more brilliant than other groups of people that they make commendable successes—in fact, they are often not so brilliant—but because from infancy, almost, they are called upon to render public service and to assume responsibilities as members of society. As public speakers, Latter-day Saints are well renowned. In other lines, also, the organization of the Church provides its members with opportunities which make for social development. We can merely mention a few of them: Recognizing the value of good health, the Church, in the Word of Wisdom, furnishes a practical suggestion regarding not only the abstinence from indulgences that are now demonstrably injurious, but also regarding certain foods and drinks that have high health values. Auxiliary organizations supplement this word of the Lord with specialized courses dealing with health and the care of the body. In order to be a successful citizen of Earth, man must know how to associate with his fellows. The Church instructs its members in this by classes in social etiquette. A proper understanding of the best literature is also desirable. The Church aims to acquaint its members with the best minds in the literary field. Man, a highly socialized animal, must have amusement, but that phase of man's development has usually been considered outside the realm of the church. Not so in the Church of Christ! Ward amusement committees, in connection with auxiliary organizations and under the direction

of the bishop provide socials, theatrical productions, dances, group outings and other amusements. Music, too, receives special attention, and some of the Church's members are among the world's foremost musicians.

In the realm of group and community welfare, equal provisions are made for attending to the social instruction and the social welfare of mankind. Yet some men still insist on branding so-called "Mormonism" as wholly absurd in its tenets! Surely a Church that provides such all-round instruction for its membership and affords such opportunities for individual and group development is worthy the serious consideration of thinking people, if only for the social values it holds.

Latter-day Saints, the happy recipients of its benefits declare, as did Paul of old, that it is "the power of God unto salvation"—here and now, and they invite the world to come and share with them the emoluments of the Gospel of Christ.

G. Martin Hopfenbeck.

ANNUAL CONFERENCE OF THE SWEDISH MISSION.

The annual conference of the Swedish mission was held Sunday and Monday, July 13th and 14th at Stockholm, Sweden. President David O. McKay of the European Mission, Sister Emma Ray McKay, President Hugo D. E. Peterson of the Swedish mission, Sister Axelina M. Peterson and Elders A. Lewis Elggren and John E. Wahlquist of the London conference, British mission, as well as the missionaries laboring in the Swedish mission were in attendance.

The conference commenced with the Sunday-school session, Sunday morning at 11 o'clock, with President Hugo D. E. Peterson conducting the exercises. The opening song was, "Let Every Heart Rejoice." Prayer was offered by Elder Einar Johanson, Superintendent of the Stockholm Sunday-school. The second song was, "Though the World be Unfriendly." The sacrament was administered by Elders David C. Carlson of the mission office and Paul C. Holm of the Stockholm conference.

President Peterson on behalf of the Swedish Saints heartily welcomed President and Sister McKay to Sweden, and expressed thankfulness and pleasure of their attendance.

Members of the Stockholm Sunday-school rendered the following program: Report of the activities of the First class by Karin Petterson; reading of the Articles of Faith by Ingvar Anderson; song by Maria Hellkvist; report of the Second class by Elly Petterson; reading by Tage Anderson; vocal duet by Sisters Linnea Forslund and Ruth Johanson; report of the Third class by Anna Carlson; vocal duet by Sisters Mildred Peterson and Elsa Ekman; bass solo by Elder C. A. Jonsson; report of the Fourth class by Brother Hjalmar Svenson; piano solo by Miss

Greta Krantz; and a vocal quartet entitled, "Sweden," by Elders Hugo D. E. Peterson and C. A. Jonsson and Sisters Linnea Forslund and Ruth Johanson.

Sister Emma Ray McKay, the first speaker, directed her remarks to the children. She taught by stories a lesson in obedience to parents.

President McKay first addressed the children. He compared human lives to plants that grow in a garden. He said that weeds are not desired either in a flower garden or in life's garden. He showed the children what it means to be a flower in the garden of life. President McKay then spoke to the parents present, and applied to them the lesson he had given the children. He made a plea of love one for another.

President Hugo D. E. Peterson acted as interpreter for President and Sister McKay.

The closing song was, "A Foundation is Laid." Benediction was pronounced by Elder Adolf F. Anderson.

Immediately following the Sunday-school session, President McKay called a meeting of the missionaries, and the officers and the teachers of the Sunday-schools of the mission. He requested a report of the manner in which Sunday-schools are being conducted in the Swedish mission. President McKay then made suggestions for the improvement of the Sunday-school service. He instructed the workers in the theory and manner of conducting the exercises preliminary to the administering of the sacrament.

The afternoon session of the conference began at 2 o'clock, with President Hugo D. E. Peterson conducting. The opening song was, "The Spirit of God Like a Fire is Burning." Invocation was spoken by Elder August A. Hedberg of the Gothenburg conference. The anthem, "Praise to the Lord," was rendered by the Stockholm choir.

The general authorities of the Church as they were sustained at the April, 1924, general conference, the authorities of the European mission, and the authorities of and the Elders laboring in the Swedish mission were sustained and approved unanimously.

Elder Gustave Johnson of the Upsala branch was the first speaker. He reported the work that is being done in the Upsala branch and expressed his pleasure at being in the mission-field.

Sister Karin Johnson of the Upsala branch spoke on Revelation. She said that we, to-day, need revelation from God as much as those of old did.

Elder Oscar Sander, President of the Gevle conference, said he is glad for the opportunity he has of spreading the Gospel. He declared that the spirit of evil is working among the Saints, endeavoring to destroy their faith. He expressed a hope that the Saints will be able to hold fast to the truth to the end.

The choir sang, "The Earth Belongs to the Lord."

Sister Axelina M. Peterson, President of the Swedish Relief Societies, bore her testimony to the truthfulness of the Gospel, and said that we must show by our works and everyday lives that we are Latter-day Saints.

Elder A. Lewis Elggren, with President Peterson acting as interpreter, bore his testimony and said that the Gospel is for all people. He expressed the thought that the Church is a cosmopolitan organization.

Elder Johannes Erickson, President of the Norrkoping conference, was the next speaker. He said that the missionaries of the Church are out in the world, doing the great work in which they are engaged, for the love of their fellowmen and not for any hope of material compensation.

Sister Mildred Peterson, accompanied on the piano by Miss Greta Krantz, rendered a violin solo.

Elder A. P. Renstrom, of the Upsala branch, told how he became convinced of the truthfulness of the Gospel because of its being in accordance with the Holy Scriptures. He said that he has come out to cry repentance to mankind so that they might avoid the judgments of the Lord which are to come.

The choir, with Sister Ruth Johanson singing the solo part, rendered the anthem, "O, My Jesus." Benediction was pronounced by Elder Peter Anderson of the Malmo conference. There were one hundred fifty in attendance.

A meeting of the Priesthood and the officers and the teachers of all auxiliary organizations of the Swedish mission was called at 4 p.m. The opening song was, "Oh, Say, What is Truth?" Prayer was offered by Sister Ida Sundstrom.

Sister Emma Ray McKay talked to those assembled about Relief Society work. She encouraged the sisters to take a more active part in the activities of this important organization, and to exemplify in their daily lives the principles of helpfulness for which the Relief Society stands. Sister McKay suggested that the Relief Societies in Sweden endeavor to use the standard courses outlined for these organizations all over the world, saying that if this is done it will result in more interesting meetings and increased attendance, as well as a decrease in the tendency to gossip in the meetings. She cited instances to show that these standardized studies greatly improved conditions in Relief Society work in other places.

Sister Axelina M. Peterson spoke concerning the Relief Society work in Sweden.

President David O. McKay reminded the brethren of the responsibility and power associated with the holding of the Priesthood. He admonished attendance at meetings, and made a plea for clean living and keeping our lamps trimmed.

The closing song was, "We Thank Thee, Oh God, for a Prophet." Benediction was by Elder David C. Carlson.

The evening session commenced at 7 o'clock. The anthem, "All-powerful Father," was sung by the choir. Prayer was offered by Elder Pehr Nilsson of the Malmo conference. The choir sang, "The Prince of Peace."

Elder Alex R. Bostrom, President of the Malmo conference, was the first speaker. He spoke on Love, calling the attention of those present to the fact that love of God and love for our fellowmen are commandments of the Lord. He said that a spirit of love and a desire to be of service should be part of the character of every Latter-day Saint.

Elder John E. Wahlquist, with President Peterson interpreting, bore his testimony and said that a man who holds the Priesthood is in a position to serve his fellowmen. He said he is glad for the opportunity he has of being a missionary in the service of the Lord.

Miss Greta Krantz rendered a piano solo.

Elder August A. Hedberg, President of the Gothenburg conference, drew the attention of those present to the fact of the Gospel's unchangeableness and that the message of the Gospel can not be any different simply because certain people do not like it. He said that those who will not believe in the simple testimony of the servants of the Lord will have no excuse on a coming day.

The choir sang the anthem, "The Song of the Redeemed."

President David O. McKay, the next speaker, said that sincerity is the mother of many other virtues. Honest, mercy and righteousness result when one is sincere. He said we should strive to be sincere in all things. After reading a part of the 13th Article of Faith, President McKay talked on Latter-day Saint ideals. He referred to a newspaper article he had read which told about "conversations" held between officers of the Church of England and the Catholic Church, in which the two had endeavored to come to some kind of understanding with a view to a possible union of the two. The article stated that the Catholic Church had refused to give any ground whatever in the negotiations with the other organization, laying stress on its claim that it has the Priesthood by succession from the apostles of old. The newspaper article, said President McKay, called the reader's attention to the fact that there is one other church in the world which makes a claim to authority or Priesthood—the "Mormon" Church. In conclusion, President McKay expressed appreciation to the members of the Stockholm choir, and to their director, Elder C. A. Jonsson, for the splendid music they had rendered.

The choir sang, "Let Not Your Heart be Sad."

Elder Anthon Pehrson, President of Stockholm conference, in his remarks continued and enlarged upon the previous speaker's thought in regard to Priesthood and authority, by bringing facts from history to support the claim of the Latter-day Saints to authority.

President Peterson thanked President and Sister McKay for the lessons and instructions they had given during the conference thanked Elder Jonsson and the Stockholm choir for helping by music to make the conference a success.

The closing song was "David's Twenty-fourth Psalm." Benediction was pronounced by Elder Joseph Hoglund. Two hundred people were present.

Monday morning, July 14th, all the missionaries laboring in the Swedish mission assembled in an Elders' meeting. President David O. McKay presided. The congregation sang. "To-day While the Sun Shines." Prayer was offered by Elder C. A. Jonsson.

In his remarks, President McKay said that it is the duty of the Mission President to know, personally, the missionaries laboring under him, know where they can do the most good for the mission and for themselves. President McKay requested each Elder to take not more than three minutes and report, first, his monthly expense; second, whether or not he is in harmony with his fellow missionaries and with his mission president; third, what difficulties he is having in understanding principles or doctrines of the Gospel, or passages of Scripture; fourth, the one thing in the Gospel that makes the strongest appeal to him.

Each Elder then responded as his name was called, and made his report accordingly.

President Hugo D. E. Peterson gave a number of admonitions and instructions to the missionaries.

Sister Emma Ray McKay talked to the missionaries.

President McKay answered some questions of doctrine upon which the missionaries desired light. In conclusion, he admonished the Elders to live clean, giving them advice on the way an Elder should conduct himself.

After the closing song and the benediction, the missionaries went in a body to Brother Hugo Persiwall's home in the suburbs of Stockholm where they enjoyed a delectable dinner.

Monday evening, July 14th, the Young Men and Young Ladies' Mutual Improvement Association of the Swedish mission held its conference. The program consisted of the following: A reading from the Book of Mormon by Ruth Weijland; reading by Irma Jarlund; talk by Sister Julia Ekman on the text: "Adam fell that man might be; man is that he might have joy"; violin solo by Elder C. A. Jonsson; talk by Elder Alex R. Bostrom.

President David O. McKay admonished the people to look for the good rather than for the bad.

Elders Hugo D. E. Peterson, C. A. Jonsson, Henry C. Krantz and Darcy U. Wright sang a quartet entitled, "Oh Home Beloved, Where'er I Wander." Sister Elly Petterson gave a reading. The choir sang, "Beautiful May."

President Hugo D. E. Peterson admonished the Saints to show

by their lives that they are really Latter-day Saints. One hundred and fifty people were present.

DAVID C. CARLSON, Secretary of Mission.

FROM THE MISSION FIELD.

Releases and Departures.—The following missionaries, honorably released from their labors, sailed from Liverpool Friday, the 25th inst., per s.s. *Montrose*:

George S. Taylor, the Nottingham, the Scottish and the London conference.

Kenneth C. Bailey, the South African mission.

Clinton M. Black, the South African mission.

Frank De Bry, the Netherlands mission.

Arrivals and Appointments.—The following missionaries arrived in Liverpool, Friday, the 25th inst., per s.s. *Montclare*, and have been assigned as follows:

For the British mission—

Evan Arthur, Salt Lake City, Utah, to the Manchester conference.

Kenneth D. Singleton, American Fork, Utah, to the Leeds conference.

John H. Wilson, Salt Lake City, Utah, to the Sheffield conference.

For the Swiss and German mission—

William Snow, Pine Valley, Utah.

Aaron C. Taylor, Salt Lake City, Utah.

For the French mission—

Clifton F. Hansen, Salt Lake City, Utah.

Henry G. West, Pocatello, Idaho.

For the South African mission—

Lorden Baker, Salt Lake City, Utah.

Keith P. Heiner, Salt Lake City, Utah.

Socials.—The Leicester branch Sunday-school (Nottingham conference) held its annual outing the 19th inst., at Nanpantan. Superintendent George Gent had charge of the arrangements. The children and their friends enjoyed a thirty-five mile ride through the Midlands in charabancs. A delightful tea was served, and games were played. President Selvoy J. Boyer and Elders Rudger C. Atkin, Sidney J. Nebeker and Carl E. Petterson were present.

A farewell social was held by the Nottingham branch July 22nd., in honor of Sister E. F. Winters and family and Sister Elizabeth Hatton, who are leaving for Canada to join relatives there. An enjoyable evening was spent by those present. Tokens of remembrance were presented to the guests of honor.

THE PATH.

You know my path; I only know
That I must walk discreetly.
You blazed the trail by which I go,
With blossoms bordered sweetly.

You know the road my feet must tread
Ere is Life's journey ended.
Mine only to suppress my dread—
Aye has Your love befriended.

Sometimes, 'tis true, the way seems dim;
Breaks oft the storm-cloud's wrath.
Then speaks my heart: "I trust in Him—
Does He not know my path?"

So, knowing that You know the way,
I neither fear nor falter.
You guard my footsteps day by day
With love that naught may alter.

—STRICKLAND GILLILAN.

DEATH.

RUDD.—Sister Dora Jane Rudd, the fifteen year old daughter of Brother and Sister John W. Rudd, of the Middlesbrough branch (Newcastle conference) died Sunday, July 6th. Deceased was born at Kepwick, Yorkshire, March 31, 1909, and was baptized by George W. Perry and confirmed by William Derbyshire, June 23, 1917. Funeral services were held at the home under the direction of President William A. Monson. Elder Fredrick D. Maughan dedicated the grave.

BURTON.—Brother James Alfred Burton died at Morley (Leeds conference) June 12th. Deceased was born May 13th, 1871, and was baptized February 22nd, 1919, by Elder Fred Farrar, and confirmed by Elder E. Henry Clarke.

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